



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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CALCUTTA.

We are happy to find, by recent arrivals from this station, that Mr. and Mrs. Leslie reached Bengal in safety, after a voyage of nearly seven months' duration, in the latter end of May.

We are grieved to add, that the health, both of Mr. and Mrs. Eustace Carey has been so much impaired, that the physicians have recommended a return to Europe, as the only probable means of their restoration. At the very period of this decision, and after, at Mr. Carey's request, his brethren had met especially to pray for direction on his behalf, an American vessel was in port, the supercargo of which being a pious man, had attended their worship at the Circular Road Chapel, bringing the captain, and other officers with him. When these gentlemen knew that it was determined that Mr. Carey should leave India, they proposed his taking Philadelphia in his way, and agreed to convey him and Mrs. Carey for about half the usual sum. It is probable, therefore, that Mr. Carey has arrived, by this time, in the United States; and, if it should please God to grant him strength sufficient for the voyage, he may shortly be expected in England.

In the letter which communicates this intelligence, Mr. Carey takes occasion, also, to advert, in the following terms, to the progress of female education.

"The female department of the Benevolent Christian School Society is prosperous. Mrs. Colman is a steady devoted superintendent, and the Society has been highly favoured in being able to avail itself of her services. Ten schools are now in motion, and we hope more will be formed as soon as funds can be realized, and suitable places and situations found out. We trust for some small portion of your interest in favour of this important work. It is, indeed, a most important and delightful feature in the present state of Missionary works in Bengal. It is a demonstration that the labours of these past thirty years have not been in vain; but that, over and above the actual conversion of the natives, much is doing; yea, much has already been achieved in favour of the great object for which Missionary Societies exist. The way of the Lord is preparing, mountains and hills of prejudices are levelling, and valleys of ignorance are filling up with speed. We need, dear Sir, to reflect upon these things, that we may take heart."

BENCOOLEN.

A quarterly letter, dated January 15, 1824, has

been lately received from our missionaries at this station. We can, at present, only extract that part of it which refers to the native schools.

"Our native schools are in a truly flourishing state. Opposition has, in a great measure ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read, write, and spell: they are also instructed in arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the Court-house, that contains the largest room in the settlement; the one in August last, the other on New-year's day. On both occasions, the scene exhibited was nearly the same. The boys went through the manual discipline with their slates, pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command with a promptitude and correctness that was truly gratifying; and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's day, Lady Raffles, and several of the ladies, honored the examination with their presence. The impression on the European inhabitants here is most favorable; they consider the school-system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the

poor boy had just spelt; but though a man of nearly sixty years of age, he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present.

AFRICA.

BECHUANA COUNTRY.

Interesting Journey of Mr. R. Hamilton, Missionary at Lattakoo, in quest of the invading Hordes of Mantatees Savages, in a Letter to Dr. Phillip.

New Lattakoo, April 12, 1824.

Rev. Sir,—I HOPE you have received the letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them in case Lattakoo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetso*, or general meeting assembled.

April 29th. I went on a visit to the Maclaroos, who live lower down the Krooman river; I remained there six days, visiting the towns and preaching the gospel. Few attended, and even these heard with much indifference. On returning to Lattakoo, I found that no intelligence had been received concerning the Mantatees, nor had they sent any one to the interior to obtain any.

March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders, after fighting three days; but as no dependance could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

25th. After a long day's journey, we came to a Borolong town in the evening. Found about 500 men in the public enclosure, and in a short time saw the principal chief and a party come to hear what news I had brought. I told him that I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they are much afraid of the white people's muskets. He said, much of their fighting was by throwing stones.

26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy.

To-day a Borolong came from Makkabba, King of the Wanketzens, who said that Makkabba had heard a report that the white people were coming on a commando to take his cattle. A chief, who is friendly to Makkabba told me that some Wan-

ketzens were in the town, and were going away on the morrow. I requested to see them, but this was refused. I sent a message of peace, desiring them to assure Makkabba, that, if he did not make commandoes against the white people, that he need not fear them, and that when I got beads I should come and see him. Three men from the Boqueen country, which lies twelve day's journey north of Makkabba's, were here, by whom I sent a message to Housey, their chief, to be kind to any white men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen who assembled by his orders; I preached from John iii. 16. The greatest decorum was observed during the time of worship.

27th. Sabbath. In a land where no sabbath is known, before morning service, the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship, the chief asked again for the Bible, which was laid on the ground and gazed at for a considerable time. The chief sent us milk and water-melons every day. This town is situated about three days' journey from a town which Mr. Campbell visited. It consists of about twenty divisions, or districts; the houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which is the only present valued by an African prince.

The young son of the chief asked me why white men did not come and live with them as well as with Mateebe. I promised to write to my friends, and expressed a hope that some would be sent to teach them. A smith's bellows, anvil, carpenter's tools, and good marksmen for shooting game should be attached to such a mission. They seem to think that if white people were among them with a few muskets, the wandering tribes would be afraid to attack them.

I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, "Lift up your eyes and behold the fields are already white to the harvest;" but where are the labourers, the holy men of God in Britain, who have given themselves, soul and body, to Christ! The princes of Ethiopia are crying, like the man of Macedonia, "COME OVER AND HELP US!" Let the cry reverberate from east to west, and from north to south—let it reach England, and it

shall not be heard in vain, for some will come over "to the help of the Lord, to the help of the Lord against the mighty."

I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April, and found all well, and letters awaiting me from brother Moffat, with good news of Missionaries being come to assist us in this part of Africa. I must now conclude, as the bearer is waiting.

I am, Rev. Sir,

Yours affectionately,

(Signed) ROBERT HAMILTON.

FROM THE BAPTIST MAGAZINE.

THE WAR IN BURMAH.

[The following extract of a letter from an officer engaged in active operations against the Burmese, contains the latest information we have received from that country. It appeared in the London Times, and is of the date of May 21st.]

"In the affair of Ramoo, the Burmese fought well, and lost about 70 or 80 killed; for no quarter was given, nor do I think it will be given during the war on either side; for if you save a Burman's life, it is ten to one that he returns the favour by taking yours. From all appearances, this will be a bloody and protracted warfare. We are about to send an expedition against Syriani and the ancient city of Pegu, in a few days. It is 70 miles up the river, and we shall have bush fighting all the way. We are now busy in preparing fire-booms, and arranging for the boats to go up the river. I do not think we shall be ready for the expedition up the Irrawaddy river to Prome, in less than a month. The Captain of the Larne will then hoist his pendant on board of the steam-boat. Sir A. Campbell, with the major part of the forces, will join him, and only a sufficient garrison will be left to protect Rangoon. If we reach Prome, all will be well; but it is an extremely difficult undertaking to transport in open boats a force of 6 or 7000 men up a rapid river, within a stone's throw of the beach, and a determined enemy annoying us the whole way. It must, however, be done; and if they do not come to terms, we must go up to Ummerapoora. The mode of annoyance on the part of the enemy, is by fire-rafts and war-boats; and as the heavy rain season is now coming on, they will have the advantage of the dark nights. With these they oblige us to keep a sharp look out. They also sink large boats to the gunwale, and turn them adrift upon us. The force with which they come down, aided by the current, is very great. One nearly came on board of us the other night; it caught a rope, and the rope cut off a boy's leg as clean as if it had been amputated. We are going to send twelve of the Madras vessels for 3,000 men, and for provision."

The above is all the information which, up to the present date, has reached us respecting the Mission to Burmah, or state of the war between the Burman and Bengal governments. Enough has, however, we trust, been received to awaken every one among us to renewed prayer, and to more strenuous exertion. A few of these considerations we will now suggest.

1. The state of our missionaries at Ava was by our last accounts imminently perilous. The war seems to have been carried on with unusual ferocity. Should the exasperation against the English be extended to the missionaries, we cannot but tremble for the result. All our confidence is in the God of Missions, who, we hope, has said, "Touch not mine anointed, and do my prophets no harm." The present aspect of the case, however, calls us to humble waiting upon God, that he will so overrule the existing war, as to preserve the lives so valuable to the cause of Christ, and advance the work of the missions in this benighted empire.

2. We cannot but hope that this will be the case. We indeed feel confident, that the present war will have the effect of greatly enlarging the sphere of our missionary operations in Burmah. The facts on which we ground these expectations are these. 1st, The British have taken Rangoon, the principal, indeed almost the only sea-port of the empire. It is situated at the mouth of the river Irrawaddy, and is accessible by vessels of almost the largest class. Hence it must command the trade of the whole country, and can be always protected. Rangoon is the great market for teak wood, the only timber in the East Indies suited for ship building; and of course to a government, whose chief dependence is on a navy, must be of inestimable value. It is not likely that a place of so much consequence will ever be given up. Such we know is the general opinion in Calcutta.

3. The policy of the Bengal government has always been directed by the desire of conquest. They are not in the habit of relinquishing any thing which they have ever acquired. This policy has now become necessary. Their territories are so vast, and the people so dissimilar to their rulers, that all would be lost were the charm of their invincibility broken. Hence, whenever any collision arises between themselves and a native government, in self defence that government must be crushed. Such do we conceive to be the policy of the English, that the war on the one hand must be carried on, having been once commenced, till the enemy is humbled, and such is the character of the Burmans, that they will never agree to terms until entirely subdued. In this event, the whole of the empire will be under the protection of a Christian government.

Now we well know, that the great obstacle in the way of the progress of Christianity in this empire, has been the intolerance of the government. The natives are intelligent, thoughtful, and candid, willing to examine any other religion, and only withheld from doing so by the fear of persecution. In all probability, this obstacle by the termination of the present war, will be removed. If only Rangoon is retained by the English, it will enable our missionaries to preach, and the people to hear without molestation, and will also present an opportunity, as favourable as could be desired, for enlightening the people through the medium of the press.

Impressed with these considerations, the Missionary Committee are convinced, that this missionary field is at present more interesting than ever, and are looking forward to more strenuous exertions for the evangelizing of Burmah than they have hitherto attempted. They esteem these intimations of Providence the call of God

to them to go forward. But the missionary treasury is exhausted. It does not at present contain funds sufficient to meet the expenses of the mission for the coming spring.—Brethren, what is to be done? Is this cause, which has so long been dear to our hearts, at this interesting period to be relinquished? We cannot believe it. We trust that our brethren need only to be informed of the nature of our situation, and they will esteem it a privilege to aid in sending the Gospel to 17,000,000 of immortal souls perishing for lack of vision.

Duty and Advantages of Religious Intercourse.

By the faculty of speech man is distinguished from the brute creation, and is enabled to taste pleasures of a higher order than the gratification of appetite. It affords him access to the delights of social and intellectual life, and the power of joining collectively in the still more elevated pleasures of devotion; and it is the most ready medium for communicating to others that knowledge by which they also may become acquainted with these blessings.

But the gift of speech is capable of producing very different and opposite effects to these; and so strong is the tendency to the latter, that the tongue is described by unerring wisdom, as "a world of iniquity," in which there is a fire kindled by hell, enflaming the course of nature, and defiling the whole body with unhallowed desires.

We are in all things prone to offend against the commands of God; but so peculiarly so in our speech, that we are taught by inspiration, that "if any man offend not in word, the same is a perfect man, able also to bridle the whole body." The due regulation of the tongue is thus presented to us as the last and most difficult attainment in holiness.

This little member "boasteth great things," and operates on human affairs with a power corresponding to that of the helm in a ship. The most sedulous attention, therefore, should be paid to the directions of Scripture for its government; among which are the following most important injunctions.—

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."

"But fornication and all uncleanness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."

"Let your conversation be always with grace, seasoned with salt, that it may minister grace to the hearers."

"If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

We have further the recorded examples of eminent persons in Scripture, relative to this

part of Christian duty. Thus David declared: "I will take heed to my way, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." And, knowing his own weakness to keep his resolution, he prays for Divine assistance: "Set a watch, O Lord, before my mouth; keep the door of my lips."

It is recorded as one of the characteristics of true wisdom, that "the opening of her mouth shall be right things:" and the conduct of the wise and foolish is very strikingly contrasted, as follows:—

"The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

"Pleasant words are an honey comb, sweet to the soul, and health to the bones."

"Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof."

In Heb. xiii. 15. we are exhorted "to offer to God the fruit of our lips, giving thanks in his name." And there is a most interesting promise recorded in Mal. iii. 16, 17: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name: and they shall be mine, saith the Lord of Hosts, in that day that I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

But, if such be the precepts and examples recorded in holy Scripture, relative to "ordering our conversation aright;" what shall we say of the conversation generally prevalent even among professed Christians? Is it such as Scripture enjoins? Is it such as God and an enlightened conscience can approve? And how much do we lose of the most sublime and sacred pleasure, by our negligence in attending to the duty of religious intercourse! If the consideration that "the Lord reigneth," should make the earth glad, and the multitude of the isles to rejoice; every thing which tends to present to our minds our gracious Heavenly Father, in the various dispensations of his providence, "bringing light out of darkness," and "order out of confusion," making even the wrath of man to praise him, and causing all things to conspire to the accomplishment of his purposes of grace in the establishment of his kingdom in the hearts of men, should be considered interesting as a theme for the conversation of Christians.

The consideration of the miseries which sin has introduced into our fallen world, the effects of which its inhabitants so awfully experience, will habitually chastise the giddiness of intemperate mirth in the mind of the Christian, and induce a hallowed tenderness of feeling. This feeling, however, is nearly allied to

joys of the purest and most elevating nature; for the Christian, while he mourns over the moral wretchedness around him, is enabled by faith to anticipate the ultimate issue of all things; and can perceive, amidst the darkest scenes, the harbingers of that spiritual renovation which shall ultimately visit our long degraded race. Often does he, in the secrecy of his closet, experience a joy which the world can neither give nor take away: often too, in the solitude of the scenery of nature, his heart is elevated with grateful emotions to that ever present and presiding Intelligence who gives birth and movement to all things; and in the exercise of filial confidence, he looks up to Him as his reconciled Father and Friend.

But why should pleasures so pure and delightful be confined to moments of silent contemplation, when God has promised to bless with his presence those who meet together in his name? Why should we so often employ the noble powers of speech and intellect, on objects and events too trivial to be recorded in an ephemeral page, when we have subjects of thought and intercourse worthy of a place in the records of immortality? Why, in our hours of relaxation, should we conjoin with the melody of music, thoughts and expressions opposed to those which form the theme of the heavenly worshippers, and which we must unlearn before we can join their company? Why should we not more often, in social intercourse, express the feelings of our hearts in a song of grateful praise, to Him who is the well-spring of our comforts—the bond of our union—the foundation of our hopes? Have we no mercies to record; no arguments to animate each other to the conflict with our spiritual enemies?

The mind is formed to seek enjoyment, and this is not to be found in the listlessness of inactivity. Our blessed Lord, on all occasions, discovered his knowledge of human nature, by his unerring adaptation of his instructions to its constitution; and thus the command, “not to set our affections on things on the earth,” is coupled with instructions and motives to place them on things above. And if we would escape the frivolity, not to say scandal, generally prevalent in conversation, we must cultivate a taste for those sublimer joys of a spiritual nature to which we have easy access, and for the enjoyment of which we have so many opportunities. In proportion as we acquire a relish for these, shall we disrelish those of an opposite nature; and it is only a thoroughly formed spiritual taste that can be an efficient safeguard against their ever recurring temptations.

Among subjects well adapted to afford interesting topics of conversation may be mentioned, the proceedings of those philanthropic and Christian institutions which are effecting so many important changes in the civil, social, and moral condition of our species, changes all ten-

ding to increase the happiness of mankind. Few things are so well calculated to inspire, among the young especially, honourable feelings, and to lead to praiseworthy and Christian conduct, as those eminent examples of almost every variety of excellence which the annals of missionary labour have exhibited.—Those in whom the perusal of Plutarch's *Lives* could produce an unconquerable wish to serve their country even with their life, might have been led, with these examples of a higher order of excellence to serve their God with equal zeal, though at the hazard of every thing which was endeared to them by earthly associations.

A spirit of union among Christians is greatly strengthened by their engaging in the social exercises of devotion. They thus mutually draw nigh to Him “of whose spirit we have all received,” and the communications of which we may hope at such hallowed moments more abundantly to enjoy; communications through which our Saviour accomplishes that interesting object of his intercessory prayer, even “that we may all be one,” dwelling and increasing in love.

No Christian can seriously review the seasons spent in convivial intercourse, in its general tenor, without regret, or can have enjoyed the blessedness of Christian communion engrafted upon the delightful intercourse of domestic life, without being led to the conviction how much superior are the latter enjoyments to the former; and yet how few traces of amendment in this respect can we discover? Believing, however, that with many there exists a latent desire for an improved state of social intercourse among Christians, I would beg leave to suggest the following hints, which appear to my mind calculated to conduce to its accomplishment. As the arrangements of domestic intercourse depend more immediately upon the heads of families, upon them chiefly must rest the accomplishment of the desired reformation, and therefore to them more particularly are submitted the following suggestions.

1st. Habitually, and more especially, previously to the reception of guests, let prayer be offered to God for the presence of his Holy Spirit, to kindle in their hearts the flame of devotion, and to suggest and bring to their remembrance, thoughts calculated to cheer, elevate, and purify the mind.

2d. It is desirable to read and treasure up something calculated to afford matter for interesting and improving remarks.

3d. Some topic might, on particular occasions, be selected for investigation or discussion, in the general view of which those present might be expected to agree, and which their united contributions of thought might clear up and enrich.

4th. It might be made a specific subject for conversation, whether any new plan of benev-

olence could be devised, or any additional stimulus given to existing ones.

5th. As there are many interesting analogies between the kingdoms of nature and grace, and many important lessons to be learned from the daily occurrences of life, it is of importance to cultivate a habit of quickly perceiving, and with facility communicating, these lessons of heavenly wisdom.

6th. When a taste for religious conversation is in a great measure to be formed, or the habit to be strengthened, let it be practised in the smaller and more select society of those friends who most relish it, by which means a capacity and inclination to introduce it more generally into society will be acquired.

7th. As fruitfulness in every species of moral excellence, must be derived from a vital union with our Redeemer, if we would shine in the beauty of holiness, in the presence of our friends, we must frequently retire from the world to hold communion with God; and then, descending from this holy mount, we may hope in some degree to retain the heavenly impression in our intercourse with our fellow creatures.

8th. For Christian friends uniting in the social circle, to sing a psalm or hymn, would have a tendency to collect the thoughts to a common centre—even that of infinite perfection, the well-spring of eternal joy; and unitedly to bow before the throne of God previously to separating, would tend to throw a hallowed sacredness around our joys, and to strengthen all the bonds of mutual affection.

Trusting that these remarks have been written in the fear of God, and committing them to his blessing, it is the earnest desire of the writer that those who take a similar view of the subject would conjoin their exertions and prayers in promoting the common object.

Y. S.

— WOULD HEADS OF FAMILIES TO ENLIST AS TEACHERS IN SABBATH SCHOOLS?

"It is objected, *we want this time to teach our own children.* This cannot be made by those married persons whom God has not blessed with children, and yet there are very many such who have never entered the Sabbath school, or who left it shortly after they were married: the objections of such will be met hereafter. As it regards those who are blessed with children, we remark that, it was in view of the duties which every head of a family owes to his children, which mainly induced us to advise but one recitation each day. Now, in answer to the call for but one service for the school, is it still said, we want that time to teach our own children? As the business in which we are now engaged is solemn and momentous, permit me, my reader, to ask of you a conscientious answer to the following question—*Do you devote that time to the religious instruction of your children?* If not, then you have the time, and

your objection is a mere excuse for your unwillingness to engage in the work.

If you do employ that time for the purposes stated, you surely will have no manner of objection, unless you are governed by a selfishness supreme, and cruel, to let others participate in your instructions. In doing this we would have you transfer your own children to the Sabbath school, and thus, like a man and a Christian, promptly cast in all your influence in favour of a labor commending itself alike to the philanthropy and patriotism of your heart. Thus, while your own children would be as well instructed, you might be the honoured instrument of rearing up some bold pioneer, destined in the ripening of God's purposes, to carry the news of salvation to some distant people, and to plant the cross of Calvary amid the darkness of the east. Your own children, whose present and future interests are dear to you, would thus, by your instructions, and more forcibly by your *example*, mature for extended usefulness when your labors shall have been closed in the silence of the grave.

By others it is objected, *I want this time to improve, my own mind.* And this is the principal argument used by the persons spoken of before. In reply, we ask for what purposes do you wish to improve your own mind. Is it for your own pleasure and profit, or is it to render you more useful? If for the first, you then violate the whole tenour of scripture, which reprobates a spirit so selfish. If for the second purpose, we ask, when will you commence your usefulness? At the rate you are now travelling it will be never in life. Are you honest in your desire to improve your mind for the sake of usefulness?—This you will effectually secure if you are faithful to your class; for feeling the responsibility of your station, your mind will become actively engaged, and the practical information so necessary will be acquired—for, whilst watering others, you will yourself be watered; and I hold it to be a practical maxim, that the best way to get good is to do good.

I doubt not that many heads of families have not entered into the active labours of the school, because without seriously turning their minds to the subject, they have adopted the current opinion of the day,—an opinion so consonant with the native inactivity of man,—that from this warfare the heads of families must be exempt, like unto those, whose years are more than forty-five, from the militia. But, brethren, where, oh where is your discharge from the head of the church? The purpose of God, in your conversion, was not the salvation of your soul; for then, that purpose, could have been as well secured at the hour of death—and thus, the whole of the time intervening between your conversion and your death, would not have been lost, as it must be, if the salvation of the soul is the grand object of conversion—and if this be true, then God in saving you, has become a respecter of persons, for the souls of other men are just as valuable as yours. No, his grand purpose is *his own glory* and the happiness of the universe, and in your conversion, you have only been prepared to become a co-worker with God. Thus, then, every moment of your time is the Lord's, and you are bound to devote it to the forwarding of those plans which are calculated to promote his glory and the good of the universe. Now, when the rising generation, upon whom the hopes of the

church depend, are perishing for lack of instruction, will you not harness yourself for labor, and at once enter the lists?—"

ARE PASTORAL VISITS USEFUL IN SABBATH SCHOOLS AND BIBLE CLASSES?

Every individual will at once perceive the immense weight of influence which would instantly accumulate, when the clergy, as a body, countenance by their presence, their labours, and their prayers, this benevolent enterprise, which is one of the characteristics of the age in which we live. On this subject there is no room for speculation, for facts have long since told their artless tale, and their universal suffrage is, that in any given congregation, Sabbath schools flourish in proportion to the interest manifested in them by the pastor of the church. Does it not become those, then, who minister before the Lord, solemnly to institute the inquiry, Have I, by my prayers, and by my preaching, done all that I ought to have done, to encourage the parent, the child, and the teacher? Nay, if all my congregation felt as I do, would they put forth a single effort in behalf of Sabbath schools? But to these plain statements it is objected by the minister himself, and echoed forth by multitudes, whose highest attainment seems to be a profound reverence for every *ipse dixit* of their pastor, and the objection speaks none other language than this—the *performance of other duties leaves me no time for Sabbath schools*. Let me ask every man that has made this objection, Is there not a splendour which popularity has thrown around the Bible cause, which courts our attention, and commands our energies? and are there not those who justify themselves in laboring long and faithfully, to shine amid the galaxy which a Bible Anniversary assembles? The gospel, however, does not estimate the value of an object by the grandeur in which it appears to human observation, but always estimates it by its own, and its relative importance, with this statement of the principles by which we ought to form an estimate of the value of every enterprise. On the other hand, let it be asked, if the Sabbath School cause has not, in the feelings of thousands, died away into the gloom of misanthropy, or been scattered afar, amid clouds and mists, with scarce a streak of glory to light up its dimness? And shall the purifying of the fountain be neglected because it is found on some rugged eminence. Never,—philosophy and Christian feeling forbid it; for how will you manage the wave of popular feeling when it swells with the turbulence of a storm. The history of every missionary enterprise has told us, that so far as human instrumentality is concerned, great hope of success is only to be found in instructing the rising generation. Hence, the missionaries are found busied in the schools from morning till night. Now, whence is it that human nature is so different, in nominally Christian countries, that the ministers of the gospel are so exclusive in their labours among adults as scarcely to put forth an effort for the rising population? If there is any meaning in the language which every missionary effort has been constrained to speak—if there is any truth in the fact, that youth is the happiest period for impressing instruction upon the mind, and if the Bible, which recognises the *feeding of lambs*, and covenants for the children, and

which enjoins upon a minister, by the very spirit and letter of his commission, to enterprise nothing less than the salvation of a world; then the above objection is nothing more than dignified trifling, or a splendid apology for lack of duty."

JENNY SAUNDERS.

In one of the cottages attached to the paper-mills, in Kennal Vale, lived Jenny Saunders; an industrious woman, whose manners were pleasing, and disposition cheerful. Her understanding was superior to the generality of those who move in so humble a station of life; yet all that poor Jenny thought or spoke of, or cared about, for nearly *forty years*, related merely to this world and the care of her little family: for her mind was entirely absorbed in providing for her husband and two children daily, and keeping her cottage in the order for which it was remarkable, but God was not in all her thoughts. Still, as her conduct was not immoral, in the common acceptance of the term, she had no difficulty to persuade herself that, as she was as good as her neighbours, through the mercy of heaven, all would be well at last. Her health, however, began to fail; and it pleased the Lord, in his infinite goodness and mercy, to lead her by the way that she knew not, making "darkness light before her," in a manner that was surprising to herself and others. This change was effected through the means of a little messenger of mercy, in the form of a religious tract, which may be said to have travelled for that purpose from Geneva; where it first appeared in a foreign language. Being translated and published by the RELIGIOUS TRACT SOCIETY, it was sent to a member of the Penrhyn Tract Society, who resided near poor Jenny's cottage, and was thus introduced to her notice; the striking account it gave of "*TWO OLD MEN*," particularly the *latter of them*, by the divine blessing aroused her mind, so that she could muse on nothing; talk of nothing; and, comparatively speaking, care for nothing, but what related to the salvation of her soul. Her anxious inquiries and deep solicitude were, after a time, relieved through the means of the kind and unremitting attention of her employer, by whose conversation and prayers her soul was strengthened. During her last illness she hardly wished to see any one else; she was, however, thankful for the visits of any Christian friends, and those who saw and conversed with her, were surprised to find how rapidly her knowledge in divine things increased; and they could not but witness, with singular pleasure, the ardour of her soul, and the lively confidence she had in God her Saviour. As she approached the confine of another world, she said to those around her dying bed, "I was travelling the downward road, and on the brink of endless misery; but bless the Lord, He from His tender mercy and goodness, awakened me, and brought me out of darkness into marvellous light. I had great temptations when I first began to seek the Lord, but He enabled me to put my whole trust in Him, and so I was brought through the trial; and, blessed be His great Name, He now beholds in me a better righteousness than my own,—the perfect righteousness of Jesus Christ. I would not, for ten thousand worlds, be found in my own righteousness. I have learned to believe in Christ, and how precious is the assurance I have! I shall never

perish—I have a glorious place in heaven prepared for me—a robe—a crown. I know that my Redeemer liveth, and I pray earnestly to the Lord to prepare my friends to follow me to glory.”

These were some, and they are but a specimen, of the many holy and happy expressions that were uttered by this poor cottager, when flesh and heart failed her. She was sensible to the very last, and committing herself into the hands of Jesus, she sweetly fell asleep in him, July 27th, 1824. The following Lord's day her mortal remains were carried to the grave; a number of persons assembled to attend her funeral, and, before the corpse was removed, an address was delivered to them, in the front of the cottage, from Job. xix. 25. The solemnity of the scene was great; as the bier moved slowly towards the parish church, at some distance, the Vale resounded with hundreds of voices singing, as they moved forward, some verses of different hymns which poor Jenny had delighted to sing in her cottage on earth; and I have every reason to trust her spirit is now in the mansions of heaven, joining in nobler strains to her Redeemer's everlasting praise.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 19, 1825.

AMERICAN EDUCATION SOCIETY.

The amount of receipts for January, is \$2,488.43. Of this sum \$876 was received from the Auxiliary Education Society of Young Men in Boston. And \$1000 to the permanent fund from David Mack, Esq. of Middlefield, Mass.

THE BIBLE PROHIBITED IN TURKEY.

The following order from the Turkish Sultan prohibiting the sale of the Bible, the Psalter, and the Gospels in every part of the Turkish dominions, was published at Aleppo in August last. This order, if executed, will frustrate the principal object of our Missionaries at Palestine. —“I have learned that books, such as the Bible, Psalter, the Gospels, and the Epistles of the Apostles, have been printed in Europe to the number of two or three thousand copies each, together with a treatise in the Persian language, and two or three hundred copies of each kind, with four or five of the Persian treatises, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire, under my government, you have to order those books back to Europe, and if such should in future arrive at the Custom-house to make a strict examination, and to take care, that none of these books be sold in my capital. You will also see that no Musselman obtains such books; and if there should be any copies of them, that they be taken away and thrown in the fire to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my empire.”

FOR THE RELIGIOUS INTELLIGENCER.

MR. WHITING,

The following is offered as a brief answer to the question proposed in your last paper.

“Is it, or is it not a breach of Divine rule, for a Christian brother to withhold his proportion of expense for the support of the Gospel ministry?”

In deciding this question a previous one must be settled. Ought the ministers of the Gospel to live

by the Gospel? Now this is answered explicitly by the apostle, (1 Cor. ix.) “Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” We would not now agitate the question whether religion should be supported by law or by voluntary contribution. This is unnecessary. But by whom shall ministers be supported? Obviously by those to whom they minister. “Let him that is taught in the word communicate unto him that teacheth in all good things.” (Gal. 6. 6.) Now this testimony is directly to the purpose. For if a minister is to be supported, it must be done by the society over which he is settled. If one member of the society is bound to bear his proportion of the burden, why not another? why not all? If one is justified in withholding his proportion of the expense, why not another? why not all? Thus it is perfectly evident, if the christian church is bound to support the ministry, every christian brother is under the same obligation. K.

CEYLON MISSION.

Extract of a letter from Rev. Mr. Winslow to his brother in Yale College, dated Oodooville, March 4, 1824. The facts relating to the revival in Ceylon have been already communicated; but they will bear repeating. It appears most evident that this rich blessing was given in answer to prayer.

Of late we have had especial cause for devout thankfulness to God for his rich blessing on our poor labours. Something like a *Revival of Religion* commenced six weeks since at Tillipally, by an uncommon impression made upon the boys, in the Boarding School during preaching on Sabbath morning. It appeared to be the operation of the Spirit upon the heart and conscience, and Br. W. was encouraged to appoint an extra meeting for the afternoon and evening. It appeared that 6 or 7 of the lads in the School were under conviction, and the next day Br. W. as he was not very well, called for help in the work. I went up at evening with Mrs. W. and on arriving, about candle light, found a large room nearly filled with inquirers of different classes; but most of them members of the school. The Spirit of God seemed evidently present, and in addition to those under conviction there were several much impressed with a sense of their guilt and danger, and very solemn. The inquiry with nearly all, was, “what shall I do to be saved?” Such a scene I had not witnessed before in India, and I might almost say never expected to. The next and the succeeding day we had several meetings with the boys and their impressions deepened. After I left, some of the other brethren were there, much of the time for 8 or 10 days; during which time 6 of the boys and two girls apparently passed from death unto life; and afterwards several others, (among whom is a respectable school master formerly serious) so that at the present time Br. W. has *hope* of 15 as savingly converted; though it is too soon to form any very decisive *opinion* concerning them. The next Sabbath after I went to Tillipally there was uncommon influence attending the word preached at Oodooville, and deep seriousness settled on the countenances of many who even showed their

feelings by their tears. During the following week this seriousness became more particularly manifest among the members of our Boarding School (now composed entirely of females) of whom two or three had been at Tillipally the preceeding week. Five of the girls were evidently under conviction, and one seemed already to have begun to walk in the right way. As at Tillipally so here the impressions made, deepened and extended, embracing some not in the school, especially the servants in the family, and two of the school-master. We have, therefore, a trembling hope, that 8 of the girls, one servant, and one school-master, will hold on their way, and wax stronger and stronger—and some others appear still to be seeking. The first Monday in February, our monthly prayer meeting was conducted with a new Spirit. The Lord seemed to be with us and to shed down an uncommon influence upon every one waiting before Him. The afternoon instead of being spent mainly in hearing an address and making practical remarks upon it, was spent wholly in prayer with "strong crying and tears." Indeed it was such a season of wrestling with God, as I never before witnessed, and the prayers and weeping of those assembled were interrupted only by reading a few appropriate passages from the word of God, and by making very short remarks. We prayed in the full hope that God would be prevailed upon to do that for us which we had been enabled to ask and to plead for at his hand. The next Sabbath was a day long to be remembered in Manepy. It was a communion season, and Mrs. W. and I were there, as also the girls of our school, and 6 of the serious boys from Tillipally. God was evidently present and the conferences held with the children and youths of the school, who were inquiring (amounting in all to nearly 40 more or less affected with the force of divine truth) were exceedingly interesting. Several of the boys spoke and more than 30 rose up to testify their desire to forsake all for Christ. Of these, 6 obtained a hope before the next morning, and with others who have since been pressing forward, make now at that station 12 or 13 of whom Br. S. entertains a hope that they are children of God. During the week following the presence of God was still more remarkably displayed at Panditeripo, where some seriousness had previously appeared. On Thursday evening while Mr. and Mrs. S. were absent, the greatest part of the school seemed at once to be shaken. The boys who had lain down to sleep rose up to pray, and soon the voice of most earnest prayer was heard from all parts of the garden, where they had scattered, and continued more than one hour and a half, that is, until some time after Mr. and Mrs. S. returned. When Br. S. at length rung the bell to call them in, the boys came sobbing and trembling with the inquiry "what shall we do to be saved?" I was there the next day and was certainly much impressed with the mighty power of God. Of these children more than 20 now appear well. Meanwhile as Batticotta had not been visited, the brethren united day after day, sometimes in a social manner and sometimes in private, in fervent supplications for that school; and, to the praise of God, He was not unmindful of his servants, an awakening has also commenced there, and several already appear well. Oh, that all our friends could now praise and pray in our behalf, of us and of this people. The Lord is still near.

ADDRESS.

FRIENDS OF MISSIONS AND OF MAN,

Eighteen hundred years ago, the Son of God came down from heaven and "died for our sins according to the Scriptures," yet the greater part of the human race are to this day ignorant of the fact. Affecting and melancholy reflection! involving a state of moral debasement and wretchedness, which the heart of humanity as well as of piety, must deplore. But blessed be God! we are cheered with the joyful assurance that this state of things will not continue to the end of time. No; the thick chilling gloom of ages is even now fast disappearing, and the true light is penetrating the dark places of the earth, long the habitations of lust and cruelty.

This is all in fulfillment of the predictions and in performance of the promise of him who is true and faithful; who knows and declares the end from the beginning; whose counsel shall stand, and who will do all his pleasure. It is not to be expected, not for a moment to be admitted, that the efforts of the present day to evangelize the world will languish, and at length be discontinued. Authorized by the word, owned by the Spirit, and sustained and encouraged by the providence of God, they will the rather be doubled, and trebled, and four-folded, and multiplied and augmented still—until "the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days."

"Nor shall thy spreading gospel rest,
Till through the world thy truth has run;
Till Christ has all the nations blest,
That see the light, or feel the sun."

We must admit this, if we believe the Bible. The admission, if we would be consistent, devolves on us the obligation to act, act promptly, act cheerfully, act efficiently, act with perseverance. Our obligation actively and heartily to engage in the holy and benevolent enterprise, of sending "the gospel to every creature," is not *created*, though it is unquestionably *strengthened* by the successful movements of the age. It rests, originally, on the authority of God, the command of Christ, and the plenitude of privilege we gratuitously enjoy. We are bound to aid the cause, by the adoption of every practicable method, and in the use of every authorized means. We should do this by the confession of Christ before men, and visibly engaging ourselves on his side, by the manifestation of a Christian spirit, and a holy conversation and deportment; by attendance on his institutions, the observance of his ordinances and obedience to his laws. We are bound to do it by the activity of talent, the exertion of influence, the appropriation of time, and the regular consecration of a portion of our worldly substance, to the use of the Lord. Having received all from him, is it not reasonable that we should employ them in subservience to the accomplishment of his purposes the advancement of his kingdom—the promotion of his glory.

The considerations which impress this obligation are cogent, urgent, innumerable. We are bound thus to act—as the cause is, peculiarly, that of God and the Redeemer—the cause of truth and righteousness; a great and glorious cause; a cause which will and must, finally prevail. We are bound as members of the human family—of

one blood with all nations of men, and fitted to sympathize with them—both in their welfare and their woe. We are bound by humanity and benevolence to do all we can to diffuse that which contributes so efficaciously, as Christianity does, to enlighten the ignorant, reclaim the erroneous, elevate the debased, purify the polluted, console the wretched, and inspire all with sure and steadfast hope of a rich, glorious and eternal inheritance in Heaven. We are bound as possessing religious liberty; as the members of a highly favored community—the citizens of a free country—the subjects of a republican government, whose very spirit is communicative, expansive, and ascending. We are bound by pious gratitude to the gracious author of all our blessings: “freely ye have received, freely give,” yea, by the obedience, sufferings, death and intercession of Christ; by the covenant of redemption, the covenant of grace, and the consolations of the Comforter; by the brightening signs of the times; by the promises, predictions and assurance of the Father of mercies, and God of truth and justice. In a word, as redeemed sinners, by the hope of glory, and as on probation for a lasting, opening eternity, we are most seriously called on, most solemnly bound, to act well our part for God and the city of our God—that his name may be known, his kingdom stretch and his praise ascend “from the rising of the sun even to the going down of the same.”

Among the Societies which are operating, conjointly, for effecting this most desirable consummation, the American Board of Commissioners for Foreign Missions, holds a prominent place. The members are men worthy of all the confidence which integrity, talents, intelligence and piety can inspire. Time has tested and proved the wisdom of their measures.

The Board has missionary establishments at Bombay, in Ceylon, among the Cherokees, Choc-taws, and Cherokees of the Arkansaw, at the Sandwich Islands, and in Western Africa. “The Board employs among the heathen not less than one hundred and forty six competent adult persons; of whom more than one quarter part are preachers of the Gospel. It has established these laborers in twenty-five different stations, in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized ten Christian churches in the midst of pagan countries; has established about seventy schools, containing more than three thousand scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate, in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.”

Let me ask, in conclusion, *whether money, which is productive of such results, is not well employed?* To what more noble object can it be applied, than that of sending the gospel, with its ten thousand attendant blessings, to a number of nations, and to millions of people?—in doing for the ancestors of generations who shall live a thousand years hence, what was done for our ancestors a thousand years ago? Faint not then, nor grow

weary. Neither reduce your contributions, nor slacken your efforts; but let the enterprise be prosecuted, fearlessly, perseveringly, systematically, and with *ever-increasing energy*.

In the name of the Association of gentlemen formed, in this city, Dec. 22d. 1823: to aid the fund of the American Board of Commissioners for Foreign Missions.

SAMUEL MERWIN, *President.*

New Haven, Feb. 15th, 1825.

Extract of a letter from Rev. Thomas C. Stewart, to one of the Editors of the Western Luminary, dated MONROE, Chickasaw Nation, Dec. 23, 1824.

Rev. and Dear Brother,

We feel sincerely thankful to you and other kind friends for the lively interest you take in our mission, especially in providing for the comfort of our family. Brothers Blair and Holmes brought with them 45 head of cattle, a very seasonable supply of blankets, and a variety of clothing. I need not inform you that these presents were acceptable. Articles of food, clothing, medicines, books, &c. are always in great demand with us. Indeed these things cannot be expected to superabound here for our family is very large and our means small. Thus far, however, we have never failed to receive a supply in the time of need. And while we thank our friends, we would gratefully acknowledge our infinite obligations to him who enables and disposes them to relieve our necessities.

As we advance in our work it becomes more interesting and delightful—our prospects grow brighter. We have had at one time and another a few drops of mercy from on high to cheer our drooping hearts and refresh us in the wilderness. At our late communion we received into our little church a white man, an Indian woman, and a black woman. The Indian woman speaks English, and gives clear and satisfactory evidence that she possesses ardent piety. One of our scholars too we confidently hope ‘is a new creature’—a few more are thoughtful and sometimes appear to be seeking salvation.

A new school has recently been opened under the instruction of brother H. Wilson. Its prospects are encouraging. The prayers of our Christian friends are heard we trust in behalf of this long benighted and neglected people.

Revival in Salem.—Last Sabbath, 29 individuals were admitted into Mr. Cornelius’ church in Salem; making the whole number received into that church by profession since the revival commenced, *sixty-one*. *Fifty-five* have been received into Mr. Emerson’s church, and others are to be admitted at the next communion season. Into Mr. Williams church *twenty three* have been admitted. Total 139.

EPISCOPAL COLLEGE IN OHIO.

With great pleasure (says the Christian Observer,) we announce that the sum already contributed towards Bishop Chase’s truly important objects, of the nature of which our readers are apprised, amounts to upwards of five thousand guineas. Bishop Chase arrived in New-York on the 29th of August, and arrangements were immediately entered into with his diocese for holding the convention on the 3d of Novem-

ber. We may hope, therefore, that this venerable prelate is before this time in the midst of his assembled flock, deliberating upon the best plan of carrying into effect the benevolent objects which he has so long had at heart, and which the zeal and liberality of his fellow-citizens in Great Britain have enabled him to commence under the most favourable auspices, and we doubt not with the abundant blessing of the great Author of every good and perfect gift.—Contributions continue to be received at the banking-houses of Messrs. Hoare, 37, Fleet-street; Messrs. Hoare & Co. 62, Lombard-street; and Messrs. Drummond, 49, Charing-cross.

We stated, in our Number for April, that the differences of opinion which had arisen in reference to the respective claims of the general seminary at New York, the Ohio college, and the proposed collegiate institution in Connecticut, had been mutually accommodated; and we are happy to add, that this spirit of peace and fraternal union continues, so far at least as the parties connected with these institutions, and their best friends, are concerned; but not, it seems, as respects some litigious individual, who, through the organ of the British Critic in this country, has been striving once more to sow jealousies and discords among brethren. Lest any of our readers who may happen to have seen the remarks in the British Critic should be inclined to attach to them any official importance, we think it but justice to Bishop Hobart and Mr. Wheaton, the two individuals authorised to receive contributions for the general seminary and the Connecticut college, to state, that they have both most explicitly disclaimed all privity to the obnoxious article; and have written to the editor to insert their disclaimer, but their communications have not been allowed to appear; and neither the British Critic nor the Christian Remembrancer, we are informed, will admit even an advertisement to be inserted on their cover explanatory of Bishop Chase's object. Such is genuine party-spirit! but happily in this instance it has not been effectual to its purpose; as appears by the munificent subscription above announced; and among the contributors to which we find the names of the Archbishops of Canterbury and York, and ten other prelates, and a long list of noblemen, clergymen, and other persons of high consideration both in church and state.

Those of our readers who wish for further information on the subject, we refer to the "Appeal" and the circular issued and signed by Lord Kenyon, Lord Gambier, Dr. Gaskin, and Mr. Hoare, both of which have appeared in our current volume; and also to two letters to Lord Kenyon, on the applications now making in behalf of the above-mentioned institutions; and copies of which may be had gratuitously by any subscriber to either of the three institutions, on application to our publishers.

A letter from a friend, dated "*Marseilles*, Nov. 23d, 1824," says:—"I am daily expecting here, the Rev. Sereno E. Dwight, of Boston. He embarks hence immediately for the Holy Land. His health is much improved since his arrival on the continent.—*Hartford Mirror*."

TRACT CORRESPONDENCE.

From the Am. Tract Mag. for February.

Signal Divine blessing on the efforts of a lady in the State of New-York, who loaned Tracts to children.

I must write a word, (says this Lady,) to interest your feelings, and engage your prayers, for the large group of little Tract readers in our neighborhood. Since I last wrote, as many as seven or

eight, we hope, have begun to sing, '*Hosanna to the Son of David*;' and nearly thirty present themselves at the anxious meetings which have lately been established, and appear to be deeply concerned for the salvation of their souls. I do not say that Tracts have been the means of effecting this change; but I believe they have had a very important agency in it. It is indeed a new state of things, to have a flock of children calling at our house almost every day, first to read Tracts, and now, when many of them have read all I had obtained, to inquire what they must do to be saved—and in almost every instance unwilling to leave without prayer! Of this group, some express a hope of pardon, while others sob and weep, and say they have done nothing but sin against God all their life. The youngest who has obtained a hope, (a little girl but nine years old,) says she can't live any longer without a Saviour—she wonders any body can help loving him. Another little girl of eleven, says she feels that she shall love Jesus Christ always. Now will not this encourage you to go on in the great work in which you are engaged, and draw forth wrestling prayer for these dear children? Oh, that the blessed Saviour would gather them all in his arms. Is it too much to ask? Are we straitened in God? He is infinite! Why not then pray that *all* these precious ones may be converted. "Open thy mouth wide," saith Jehovah, "and I will fill it."

The enclosed *one dollar* is from a neighbour in very moderate circumstances, whose children have read all the Tracts I have had in circulation. A son of this neighbour, about fourteen years old, lately took his seat at the anxious meeting. Our minister said to him, "Have you found out that you are a sinner?" "Yes, Sir," he replied, with great seriousness. "When did you first begin to feel this?" "About two weeks ago," he answered, "while I was reading the '*SWEARER'S PRAYER*.'"

TRACTS IN THE REVIVAL AT KIRBY, Vt.

From a neighboring Clergyman.

During the summer past, there has been an interesting Revival of Religion in Kirby. A considerable number have made a public profession of religion, and as many persons as there are families, give a pleasing evidence, that they have been born of God.

In the progress of the Revival, a blessing has evidently attended the reading of *Tracts*. A Society had been formed Auxiliary to the American Tract Society, and the Tracts were obtained and distributed about the time of the commencement of the work. These were blessed to the awakening of several individuals, and afforded profitable reading to the inquiring. One young man, in particular, was awakened by reading the "*Swearer's Prayer*." On reading it he immediately resolved to abandon the practice of profane swearing, to which he had been addicted; convictions seized his mind, which his strongest efforts were insufficient to dissipate; and he at length ventured to hope in Christ, though with trembling. The Tracts were much circulated, and read with deep interest. It was stated to the writer, that, in some instances, young men no sooner returned from the field, than they were engaged in reading Tracts;

and that they frequently carried them into the field, that they might occasionally catch a leisure moment and read them. On a Sabbath a company of young people, returning from meeting, called at a house, on the way, as the distance was considerable, and on entering the room to which they were conducted, they took each one the Scriptures, or a Tract, and read in silence. The good lady who mentioned the circumstance to me, observed, that as she opened the door, she could not but gaze with delight upon the solemn scene, and admire the contrast between their appearance then, and that levity and thoughtlessness which they exhibited a few weeks before. If the friends of Tracts were to witness such a scene, they would be thankful for the privilege of aiding in their circulation through the world.

THE TRACT AND THE YOUNG PHYSICIAN.

"A pious young Physician, whose father I knew and of whose excellent character I had often heard, called on me one day, and after friendly salutations and expressions of christian affection, said, 'Do you know, Sir, how much I am indebted to you for giving me a Tract, many years ago?' I told him I had no knowledge of ever presenting him one; but recollecting that his father formerly kept a Turnpike Gate, and that often, when I stopped to pay my toll, I used to give Tracts to the children who were playing about the door, it occurred to me as possible, that on some of those occasions, he had been among them. 'When I was a boy,' said he, 'you gave me a Tract, as you were riding by my father's house, and the first words that caught my eye, were,

"Stop, poor Sinner, stop, and think"—

I was much affected with the whole hymn beginning with these words, and committed it to memory.—Five years ago, while a member of Brown University, in a time of unusual attention to religion, I was present at a meeting for prayer and other devotional exercises, when the choir commenced singing the Hymn,

"Stop, poor Sinner, stop, and think"—

My early impressions were all instantly revived, I saw that I was ruined by sin; that an eternity of woe was before me;—and I found no peace, till I looked to the Saviour crucified for me; and, as I hope by true repentance and faith in his blood, gave myself to him, to be his forever.' This dear youth is now an active, pious, praying Physician."

THE APOSTLE PAUL AND ONESIMUS.

The doctrine of our being made righteous through the obedience of Christ, may be proved and illustrated from the nature of a surety, who is one that undertakes and engages for another. Let us suppose the parties were the Apostle Paul and Onesimus.

Onesimus was Philemon's slave—the slave disobeyed his master, ran away from him and his service—not only deserted his service, but stole his goods; turned fugitive and thief at once. For the first of these crimes he deserved stripes and a rod, for the last death and the gallows. St. Paul meeting with Onesimus, learns the state of his condition; and having been the means of his conver-

sion to Christianity by his preaching, and of his reconciliation to God through Jesus Christ, offers to become his mediator with his offended master.

In order to execute this office more effectually, he puts himself in the criminal's stead, becomes answerable for his villany, and takes upon himself to make full reparation for the injuries he had done to his master. "If he hath wronged thee," says the beneficent apostle, "or oweth thee aught, put that to my account. I, Paul, have written it with my own hand, I will repay it." By this means the renegade slave is discharged, and Paul, the innocent apostle, becomes debtor. But how?—Not actually, but by imputation: for neither has Onesimus repaid, nor Paul stolen aught; but by virtue of the undertaken suretyship, Onesimus's debt lies upon Paul, and Paul's freedom to the acquittance of Onesimus.

Thus it is in the matter of justification—we had all sinned in Adam, forfeited the favor of God.—In order to our reconciliation, God required a full satisfaction to his justice, and a perfect obedience to his law. These we could not possibly render in our own person, therefore Christ graciously presented himself, and undertook to perform both in our stead. "Upon me," says the compassionate Redeemer, "upon me be their offences laid. If they have transgressed, let vengeance make its demand on me, I will repay to the very uttermost farthing: and forasmuch as through the weakness of their mortal nature they are not able to yield an exact conformity to the divine laws, I am willing to fulfil all righteousness in their stead and behalf. Lo, I come to do thy will, O my God! I do it not for myself but for them, that the merit of my obedience may redound to my people, and that they, through my righteousness, may be made righteous."

HERVEY.

PRACTICAL PIETY,

EXHIBITED IN A SABBATH SCHOLAR.

A Sabbath School boy, of good understanding and excellent memory, being fond of reading, was favoured with the privilege of many good books from a pious friend. One day on visiting him the following interesting conversation ensued:—"Well Robert, what are you reading now?" "I love my Bible yet, but I am reading now, 'A Glimpse of Glory,' and I like often to read 'The Saints' Everlasting Rest.'" "And do you think, Robert, that you love Jesus?" "How can I help but love him, for does he not keep me out of Hell? and I am sinning against him every minute." "But, do you see any thing else in him that is lovely and desirable?" "Yes, I love to go to meeting to hear about Jesus; and when the minister is telling about him, I love him so, that I think I want to go and be with him." "Have you always thus loved the blessed Saviour?" "O, no, indeed; I was a very wicked child, and I used to swear very bad; but one day, when I was swearing so at a little boy, a man that heard me, said, 'Don't swear so, little boy, or you will never be a good man if you swear so.' I did not think much about it then, but after awhile, I began to think it would be dreadful, never to be a good man; and when my mother died, four years ago, she told me I must leave off all my bad ways, and be a good boy, or I should not meet her in heaven. And now, for some time past, I have been thinking it would be dreadful to be separated from God and my mother forever!" At another

er time, talking of reading, he said, "I have heard good people say that it was not good to read *novels*, but I never knew how *bad* it was till lately.—I had been reading a Scotch book, and when I went to pray afterwards, some of the words I had read came *first* into my mind, and I could not get them out, and they plagued me a great many days. But when I go to pray now, I love to read that chapter where Christ says '*Him that cometh to me I will in no wise cast out*,' and then *that comes first to my mind!*—*A. S. S. Mag.*

PENNY-A-WEEK SUBSCRIPTIONS.

A person called at the Mission House some time ago, saying that he had been deeply impressed with the Treasurer's address on the subject of penny-a-week subscriptions at the Anniversary, 1823: "As for myself," the gentleman observed, "I have been a subscriber to the Missionary Society for many years, but I have four children, not one of which, I believe, subscribes! I wish to enter each of their names, at the rate of a penny per week *from the day of their birth to the year 1824*—the age of one is 22, the next 25, the other 27 and the oldest 31. He paid the amount, which was £22 15s. and left no name but the initials J. S.

A lady in the county, the mother of several children, has entered them all as subscribers of one penny per week from the day of their birth, and she applies regularly for the Missionary Sketches as the children become respectively entitled to them and which are reserved for them and imparted to them as they arrive at years of judgment and discretion. If every Christian parent would adopt this plan, what considerable funds would be placed at the disposal of the Committees and Directors of Missionary Societies.

It has been calculated, that, if every house in Great Britain raised only one penny per week, the product would be 450,000 pounds per annum!

[*Evang. Mag.*]

SUNDAY SCHOOL ANECDOTE.

To the Editor of the S. S. T. Magazine.

On last Lord's day afternoon, after the ordinance of the Lord's Supper had been celebrated, and the children of the Sunday School were dismissed, a little boy, about seven years old, was observed to remain in the chapel alone. When being asked why he did not go home, he replied, "I want to have a word with the minister." The minister on being made acquainted with his desire, immediately went to him. You may conceive something of the pleasing surprise he experienced, when the little fellow, with a countenance betraying the most anxious solicitude and seriousness of mind, said, "If you please Sir, I shall be glad if you will tell me what I am to understand by the Fear of God; my mother says, if I see an apple lying there," (pointing with his finger,) "and another boy were to say to me, take that away, and I were to say no, it would be wicked to take what is not my own—that, she says is having the fear of God; but perhaps Sir, you can tell me something more about it." The minister attempted in a plain simple manner, to satisfy his inquiry; after which the child said, "I have read, Sir, about a boy named Joseph, that was in service, and some one wanted him to do something wrong, but he said how

shall I do such wickedness, and sin against God—was that the fear of God, Sir?" On being answered in the affirmative, he related the history of Joseph with such childlike simplicity, as afforded the most pleasing satisfaction to all who heard him. Before parting, the minister said to him, "Do you ever pray?" "No Sir; I say my prayers every night when I go to bed, and every morning when I get up; but my mother never taught me to pray." This gave an opportunity for explaining the nature of prayer to him, and recommending the practice of it. After which the little inquirer took his leave, apparently highly gratified with the interview.

Let this fact encourage mothers to instil into the minds of their children the important truths of the bible, in the plainest language, and let teachers persevere in their endeavours among the dear objects of their respective charge, knowing that their labors of love shall not be in vain in the Lord.

YOUNG INDIAN PREACHERS.

Mr. — speaking of the zeal which some of the young Indians manifested for the conversion of souls; mentioned this fact about — one of the young Indians sent to the Foreign Mission School, when we were travelling through — where we were hospitably entertained by Mrs. —. Soon after an introduction, and we had seated ourselves, &c. —, the young Indian, was missing, and we searched for him some time, and at last found him in another and a retired part of the house, where he had discovered an aged woman, totally blind and ignorant of God; reading and explaining to her the third chapter of John about the *new birth*; and pressing it upon her attention with all his heart. Subsequently while we remained there, he would embrace every opportunity to instruct her, and urge her to consider her state.

And at whatever place we stopped or tarried, he would soon disappear; and afterwards we would find him in the kitchen, or at the stable, talking with the servants or ostlers, about God and their souls.—*Ch. Gaz.*

ENTERPRISE OF AN AGED LADY.

A Tract Society has been recently formed in a town in Pennsylvania, by the instrumentality of a pious aged lady (perhaps 80) who is one of upwards of a 100 who have lately become subjects of a precious revival of religion. The aged lady wishing to do something to evince her gratitude for the grace of God, devised the formation of a Society, the funds of which are to be appropriated by the American Tract Society in distributing the Tracts to the most destitute; desiring only in return, a copy of the American Tract Magazine.

Obituary.

DIED, at Warren, Bradford Co. Pa. on the 28th of November, 1824, Mrs. POLLY COBURN, wife of Mr. Amos Coburn, and daughter of Jonathan Platt, Esq. aged 39 years. She was an amiable and affectionate woman, a kind and tender mother and a useful member of the church of Christ.

On Saturday the 1st day of Jan. 1825, at the same place, Mrs. SALLY COBURN, wife of Parly Coburn, Esq. and daughter of the Rev. Enoch Pond, deceased, aged 44 years. She was among the first settlers, had

undergone the hardships and trials incident to the settlement of a new country, with patience and christian fortitude. She was an amiable and worthy woman, a kind and tender parent, and an ornament to the religion she professed. She has left a husband and seven children to mourn their loss.

At the same place, on the 11th of Jan. Mr. AMOS COBURN, aged 44 years, after a distressing sickness of about six weeks, which he bore with uncommon fortitude. He was also among the first settlers of the country—was an elder in the church of Christ, and an ornament to his profession. In life, in sickness and in death, he exemplified the religion he professed.—These were all members of the same Church. In their death, the families to which they belonged, the society in which they lived, and the church of Christ, have sustained an irreparable loss.

MISCELLANY.

COLONIZATION OF THE INDIANS.

The following message was communicated to the house of Representatives by the President of the United States on the 27th ult.

To the House of Representatives of the U. States.

Being deeply impressed with the opinion, that the removal of the Indian tribes from the lands which they now occupy within the limits of the several States and Territories, to the country lying westward and northward thereof, within our acknowledged boundaries, is of very high importance to our Union, and may be accomplished on conditions and in a manner to promote the interest and happiness of those tribes, the attention of the government has been long drawn, with great solicitude, to the object. For the removal of the tribes within the limits of the state of Georgia, the motive has been peculiarly strong, arising from the compact with that state, whereby the United States are bound to extinguish the Indian title to the lands within it, whenever it may be done peaceably and on reasonable conditions. In the fulfilment of this compact, I have thought that the United States should act with a generous spirit, that they should omit nothing that should comport with a liberal construction of the instrument, and likewise be in accordance with the just rights of those tribes.—From the view which I have taken of the subject, I am satisfied that, in the discharge of these important duties, in regard to both the parties alluded to, the United States will have to encounter no conflicting interests with either. On the contrary, that the removal of the tribes from the territory which they now inhabit, to that which was designated in the message at the commencement of the session, which would accomplish the object for Georgia, under a well digested plan for their government and civilization, which should be agreeable to themselves, would not only shield them from impending ruin, but promote their welfare and happiness. Experience has clearly demonstrated, that, in their present state, it is impossible to incorporate them, in such masses, in any form whatever, into our system. It has also demonstrated, with equal certainty, that, without a timely anticipation of, and provision against, the dangers to which they are exposed, under causes which it will be difficult if not impossible to control, their degradation and extermination will be inevitable.

The great object to be accomplished is, the removal of those tribes to the territory designated,

on conditions which shall be satisfactory to themselves and honourable to the United States. This can be done only by conveying to each tribe a good title to an adequate portion of land, to which it may consent to remove, and by providing for it there, a system of internal government, which shall protect their property from invasion, and, by the regular progress of improvement and civilization prevent that degeneracy which has generally marked the transition from one to the other state.

I transmit herewith, a report from the Secretary of War, which presents the best estimate which can be formed, from the documents in that Department of the number of Indians within our States and Territories, and of the amount of lands held by the several tribes within each; of the state of the country lying northward and westward thereof within our acknowledged boundaries; of the parts to which the Indian title has already been extinguished; and of the conditions on which other parts, in an amount, which may be adequate to the object contemplated, may be obtained. By this report, it appears that the Indian title has already been extinguished to extensive tracts in that country, and that other portions may be acquired, to the extent desired, on very moderate conditions. Satisfied I also am, that the removal proposed is not only practicable, but that the advantages attending it to the Indians may be made so apparent to them, that all the tribes, even those most opposed, may be induced to accede to it at no very distant day.

The digest of such a Government, with the consent of the Indians, which should be endowed with sufficient powers to meet all the objects contemplated; to connect the several tribes together in a bond of amity, and preserve order in each; to prevent intrusions on their property; to teach them by regular instructions, the arts of civilized life, and make them a civilized people, is an object of very high importance. It is the powerful consideration which we have to offer to these tribes, as an inducement to relinquish the lands on which they now reside, and to remove to those which are designated. It is not doubted that this arrangement will present considerations of sufficient force to surmount all their prejudices in favour of the soil of their nativity, however strong they may be.—Their elders have sufficient intelligence to discern the certain progress of events in the present train, and sufficient virtue, by yielding to momentary sacrifices, to protect their families and posterity from inevitable destruction. They will also perceive, that they may thus attain an elevation to which, as communities, they could not otherwise aspire.

To the United States, the proposed arrangement offers many important advantages, in addition to those which have been already enumerated. By the establishment of such a government over these tribes, with their consent, we become in reality their benefactors. The relation of conflicting interests, which has heretofore existed between them and our frontier settlements, will cease. There will be no wars between them and the United States. Adopting such a government, their movement will be in harmony with us, and its good effect be felt throughout the whole extent of our territory, to the Pacific. It may fairly be presumed that, through the agency of such a government,

the condition of all the tribes inhabiting that vast region may be essentially improved; that permanent peace may be preserved with them, and our commerce be much extended.

With a view to this important object, I recommend it to Congress to adopt, by solemn declaration, certain fundamental principles, in accord with those above suggested, as the basis of such arrangements as may be entered into with the several tribes, to the strict observance of which, the faith of the nation shall be pledged. I recommend it also to Congress to provide by law for the appointment of a suitable number of commissioners, who shall, under the directions of the President, be authorised to visit and explain to the several tribes, the objects of the Government, and to make with them, according to their instructions, such arrangements as shall be best calculated to carry those objects into effect.

A negotiation is now depending with the Creek nation, for the cession of lands held by it, within the limits of Georgia, and with a reasonable prospect of success. It is presumed, however, that the result will not be known during the present session of Congress. To give effect to this negotiation, and to the negotiations which it is proposed to hold with all the other tribes within the limits of the several states and territories, on the principles and for the purposes stated, it is recommended that an adequate appropriation be now made by Congress.

JAMES MONROE.

FROM THE CHRISTIAN OBSERVER FOR NOV.

SPAIN.

France has, it appears, determined upon the gradual evacuation of this long agitated country, and a portion of the French troops are beginning already to be recalled. After all the blood and treasure expended to enable Ferdinand to triumph over the late constitution, he appears, now that the time for leaving him to his own resources is arriving, as utterly powerless as at the commencement of the invasion. Far from devoting the favorable opportunity afforded him by the protection of his French confederates to the purpose of attaching his friends, conciliating his enemies, and laying a solid foundation, by wise and timely reforms, for the prosperity and well-founded popularity of his government, he has contrived to disgust all parties by a course of conduct the most despotic, supercilious, and infatuated. Should France really leave Spain to itself, we see no prospect but a recurrence of those melancholy scenes which have marked the domestic history of that nation during several years, and with the additional exasperation arising from the remembrance of bad faith, violated promises, and tyrannical edicts. The wiser part of the French government must surely before this have deeply repented of their unwise and unjustifiable crusade in favour of a prince and government so utterly unworthy of support, and so strangely incapable of learning any useful lesson from past experience.

PRESENT STATE OF GREECE.

No intelligence of moment has arrived from the scene of warfare between the Greeks and the Turks during the month. We shall avail ourselves

of this blank, to lay before our readers a few heads of information respecting the general character, condition, and prospects of the Greeks, abridged from an able exposition on the subject, contained in a report recently presented to the Greek Committee by Colonel Stanhope. In speaking of the Greek Church, the Colonel states, that the priesthood, owing to their poverty, and the counteraction of the Mohammedan religion, do not possess that preponderating sway over their flocks which is exercised in Roman Catholic countries; but what power they have has been zealously exerted in bringing about the restoration of their national liberties. They traversed the country animating their flocks with the love of liberty, and many of them even fighting in the ranks of the insurgents. During the period of military service they are suspended from their ecclesiastical functions. Colonel Stanhope confirms the pleasing fact of the great anxiety of the clergy and the people to receive the Scriptures in their native tongue. This, with the universal adoption of education throughout the country, which we trust will not long be wanting, will secure, we doubt not, both the possession and the perpetuity of their public independence and best welfare. The peasantry, Colonel Stanhope describes as possessing a large share of rustic virtues. Though within the sphere of Turkish oppression, they were beyond the pale of its contamination, and retain great simplicity, bravery, and dignity of character. The populace in the towns are more degraded by the abject condition in which they have been held; but are still very susceptible of the influence of instruction wherever it is bestowed, and form a promising soil for moral and religious cultivation. Many of the richer classes, obliged till lately to crouch to their oppressors, while they lorded it over their poorer countrymen, exhibit a large share of those vices which such a state of things is calculated to generate. Avarice, finesse, and in some districts open plundering, have been hitherto but too characteristic of Greek manners; for which the circumstances in which they have been placed will but too well account. The resources of Greece are great, but unexplored; the Turks, blinded by prejudice and passion, have neglected the best interests of the country, and obstructed its agriculture, manufactures, and other sources of productive industry. The navy consists chiefly of merchant-brigs, to the number of about eighty, which have been maintained partly by private contributions. The sailors are skillful and brave; and though not a match for the combined Turkish fleet, in point of strength, have gained a mastery over it by their courage, and enterprising irregular tactics. The captains of the army, by their zeal and constancy, kept up the spirit of the people till they succeeded in throwing off the yoke. They are hardy, simple, and intelligent, though hitherto uneducated; and the soldiers partake of their character. Colonel Stanhope concludes his report with an expression of his firm conviction that the struggle, however protracted, must finally succeed, and that it will lead to an improvement in the condition not only of Greece, but also of Asia. Fully concurring in this opinion, and anxious for so excellent a consummation, we earnestly recommend the cause of this long oppressed people to the sympathies, the prayers, and, where practicable, the pecuniary benevolence of our readers.

POETRY.

LINES

BY MONTGOMERY.

Friend after friend departs ;
 Who hath not lost a friend ?
 There is no union here of hearts
 That finds not here an end ;
 Were this frail world our final rest,
 Living or dying none were blest.

Beyond the flight of time—
 Beyond the reign of death—
 There surely is some blessed clime
 Where life is not a breath :
 Nor life's affections transient fire,
 Whose sparks fly upwards and expire.

There is a world above,
 Where parting is unknown ;
 A long eternity of love,
 Formed for the good alone ;
 And faith beholds the dying here
 Translated to that glorious sphere :

Thus star by star declines,
 Till all are past away ;
 As morning high and higher shines
 To pure and perfect day :
 Nor sink those stars in empty night,
 But hide themselves in Heaven's own light.

A HINT TO BUILDERS AND OTHERS.

When Sir Christopher Wren was building St. Paul's Cathedral he affixed these words to different parts of the structure.

"Whereas, among laborers, &c. that ungodly custom of swearing is too frequently heard, to the dishonor of God and contempt of authority ; and to the end therefore that such impiety may be utterly banished from these works, intended for the service of God and the honour of religion, it is ordered, that profane swearing shall be a sufficient crime to dismiss any labourer that comes to the call ; and the Clerk of the works, upon sufficient proof, shall dismiss them accordingly. And that if any master, working by task, shall not upon admonition reform the profanation among his apprentices, servants, and labourers, it shall be construed his fault ; and he shall be liable to be censured by the Commissioners."

We recommend the above to the consideration of all persons engaged in building new churches, or any other places for divine worship.

A TIME FOR ALL THINGS.

In worldly business it is reckoned a great point of wisdom to do things in due time, and to choose the fittest season to speak or to hold silence, to buy or to sell, to build or to pull down." Solomon therefore said, "To every thing there is a season, and a time for every purpose under the heaven." (Ec. iii. 1.) Whoso doth not take a convenient time is unwise, and defeateth his purpose and betrayeth his folly. But of all wisdom this is the greatest, that a man lift up his eyes to the throne of God's mercy, and know the time of his blessing, and direct his life to the service of God, as he warneth. Make no tarrying to turn unto the Lord, and put not off from day to day ; for suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed.

JEWELL.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

ENTER NOT INTO TEMPTATION.

A plain countryman, who was effectually called by divine grace, (under a sermon on Zech. iii. 2. "Is not this a brand plucked out of the fire?") was, sometime afterwards, accosted by one of his former companions, and strongly solicited to accompany him to the alehouse : but the good man steadfastly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus : "Look ye," said he, "there is a great difference between a brand and a green stick ; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again ; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

ANECDOTE OF AN OLD WOMAN AND A SHEPHERD'S BOY.

The late celebrated Robinson of Cambridge once said, "We had in our congregation a poor aged widow, who could neither read the scriptures, nor live without hearing them read ; so much instruction and pleasure did she derive from the oracles of God. She lived in a lone place, and the family where she lodged could not read ; but there was one more cottage near, and in it a little boy, a shepherd's son, who could read ; but he, full of play, was not fond of reading the Bible. Necessity is the mother of invention. The good old widow determined to rise one hour sooner in the morning, in order to spin one half penny more, to be expended in hiring the shepherd's boy to read to her every evening a chapter ; to which he readily agreed. This little advantage made her content in her cottage, and even say, 'The lines are fallen unto me in pleasant places.' "You little boys, learn to read," added the preacher, "and read the scriptures to comfort the old people about you."

This little anecdote teaches us the value of the heaven-inspired book, to the happy subject of true piety ; and also proves, that in the giddy years of boyism, we may contribute to the happiness of our fellow creatures, and smooth the rugged path of tottering age.

SENTENTIOUS SELECTIONS.

Man overlooks the most instructive book in his study, if he reads not himself.

Only to think well, and not to do well, amounts to no more than to dream well.

Covetous persons resemble sponges, which greedily drink in the water, but will not return a drop of it till they are squeezed.

As the sun when he appears in the heavens, not only discovers *himself*, but discloses all those objects which surround us, so when God manifests himself to the soul he not only gives the knowledge of himself, but makes us acquainted with our own hearts, and the truths revealed in his word, which are inseparably connected with salvation.

INSTALLATION AND ORDINATION.

On Wednesday, March 9th. the Rev. Leonard Bacon (who having been before ordained as an Evangelist) is to be installed over the first Congregational Church and society in this city.—The members composing the council are invited to convene at Morse's Hotel on Tuesday preceding.

On Wednesday the 23d. of Feb. inst. the Rev. Joshua Leavitt, a licentiate from the Theological School in Yale College, is to be ordained over the Congregational church and society in Stratford.

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